

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XIX. A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, APRIL 5, 1848.

TERMS, \$2.00 IN ADVANCE. } No. 14.
OFFICE, No. 7 CORNHILL.

THE LOVE OF LATER YEARS.

BY BERNARD BARTON.

They err who deem Love's brightest hour in blooming youth is known;
In parent, tender, holiest power, in after life is shown,
When passion, chastened and subdued, to riper years is given,
And earth and earthy things are viewed in light that breaks from heaven.

It is not in the flush of youth, or days of cloudless mirth,
We feel the tenderness and truth of Love's devoted worth;
Like that in like a tranquil stream which flows in sunshine bright,
And objects mirrored in it seem to share its sparkling light.

'Tis when the howling winds arise, and life is like the ocean,
Whose mountain billows leave the skies, lashed by the storm's commotion;
When lightning cleaves the murky cloud, and thunder bolts around us,
'Tis then we feel our spirits bowed by loneliness around us.

Oh! then as to the ocean's sight, the beacon's twinkling ray,
Surpassers far the better light of summer's cloudless day,
Even such, to tried and wounded hearts, in midnight's darker years,
The gentle light true love imparts 'mid sorrow, care and tears.

It beams on minds of joy bereft, their freshening brightness giving;
And shows that life has somewhat left to which their hopes may cling;
It steals upon the sick at heart, the desolate in soul,
To bid their doubts and fears depart, and point a brighter goal.

If such be Love's triumphant power o'er spirit's touch by time,
Oh! who shall doubt its loveliest hour of happiness sublime?
In youth, 'tis like the meteor's gleam which dazzles and sweeps by;
In after life, its splendors seem linked with eternity!

DR. BANGS' ADDRESS.

At the opening of the new Missionary Rooms, New York.

I congratulate the Board of Managers and the society on the completion of this room, so well adapted to their own accommodation and other purposes of the society. The present prosperous state of the Missionary Society of the Methodist Episcopal Church, the extended sphere of its operations, the increase of its funds, the regular and systematic manner of conducting its affairs, together with the commodious room in which we are now assembled, may lead us not unprofitably to contrast our present advantages with its small beginnings, and the difficulties with which it had to contend, and the comparatively inefficient manner in which it carried on its operations. There are but few present—and they are the more valuable on that account—who were associated with us at the commencement of our operations; but these can bear witness to the truth of what I am about to make a few remarks respecting the origin of the society and the commencement of its labors.

It originated at a meeting of the preachers stationed in the city of New York, and the Book Agents, in the year 1819. At this time the following named preachers were present, namely, the Rev. Messrs. Freeborn Garretts, Joshua Soule, Samuel Merwin, Nathan Bangs, Laban Clarke, Thomas Mison, Seth Crowell, Samuel Howe, and Thomas Thorp. At this meeting the Rev. Laban Clark presented a resolution in favor of forming a Bible and Missionary Society of the Methodist Episcopal Church. After a free interchange of thoughts on the subject, the resolution was adopted; and Freeborn Garretts, Laban Clarke, and Nathan Bangs, were appointed a committee to prepare a constitution, to be submitted at a subsequent meeting of the above-named preachers. This committee, when met, agreed that each member should draft a constitution, and at a subsequent meeting the one should be adopted which might appear the most suitable. On comparing these drafts, the one prepared by your present speaker was accepted; and at a full meeting of the preachers before mentioned, after undergoing some verbal alterations, was unanimously concurred in, and ordered to be submitted at a public meeting of all the members and friends of the church who might choose to attend the call, in the Forsyth Street Church, on the evening of April 5, 1819. This was accordingly done, when your speaker was called to the chair—Addresses were delivered by the Chairman, by Freeborn Garretts, Joshua Soule, and some others; when, on motion of Joshua Soule, seconded by Freeborn Garretts, the constitution which had been prepared was adopted. After receiving subscribers to the constitution, the following officers and managers were elected:—

Rev. Bishop McKendree, President.
Rev. Bishop George, First Vice-President.
Rev. Bishop Roberts, Second Vice-President.
Rev. N. Bangs, Third Vice-President.
Mr. Francis Hall, Clerk.
Mr. Daniel Ayers, Recording Secretary.
Rev. Thomas Mason, Cor. Secretary.
Rev. Joshua Soule, Treasurer.

Managers.—Joseph Smith, Robert Mathison, Joseph Sandford, George Suckley, Samuel L. Wallis, Stephen Dando, Samuel B. Harper, Lancaster S. Burling, William Duval, Paul Hick, John Westfield, Thomas Roby, Benjamin Dismore, James B. Gascoigne, William A. Mercein, Philip J. Arelarius, James B. Oakley, George Caines, Dr. Seaman, Dr. Gregory, John Boyd, M. H. Smith, Nathaniel Jarvis, Robert Snow, Andrew Mercein, Joseph Moser, John Paradise, William Myers, William B. Skidmore, Nicholas Schureman, James Woods, Abraham Paul.

I cannot but reflect here, that of these forty persons only seventeen are now living, namely, four of the officers and thirteen of the managers; only five of the latter are members of the present board, namely, Messrs. Hall, Burling, Dando, Skidmore, and Oakley. Of the dead, I trust I may say they have gone to their reward in heaven. May their successors fill up their places with equal fidelity and usefulness!

At the first meeting of the Board of Managers, which was held in a school room in Forsyth Street, an address, prepared by your speaker, directed to the members and friends of the church throughout the United States, with a view to engage their co-operation in the work in which we had commenced—and likewise a circular, addressed to the several Annual Conferences—were approved and ordered to be printed and circulated both in pamphlet form and in the Methodist Magazine. And it was no small gratification to find, very soon, that our proceedings had been approved of by the Baltimore, Virginia, New York, and New England Conferences, all of which passed resolutions recommending the society to the patronage and support of the people of their charge.

The first auxiliary was the Female Missionary Society of New York, which was organized in July, 1819; and it has gone steadily on in its work of benevolence from that day to this—Other auxiliaries soon followed; so that in a short time all the Annual Conferences became auxiliary, assisted by branches in different directions.

About the time this society was established in the city of New York, the Missionary Society within the bounds of the Philadelphia Conference was formed; and though it has never resolved it expedient to become auxiliary to this society, it has exerted itself nobly in the grand cause, appropriating its funds for the promotion of the same benevolent objects; and we therefore hail it as a co-operative and effective agency in the missionary work.

It must not be thought, however, that this work went on without opposition. Some, whose piety was unquestionable, looked on with cold indifference; while others opposed it, as being an innovation upon Methodism, and calculated to cripple the energies of the itinerancy. I remember perfectly well, when the constitution was submitted to the General Conference in 1820, an influential member denounced it as a radical measure, originating with the North, calculated to act injuriously upon the institutions of the church, and to impede its career of usefulness. I merely mention these things to show how the most benevolent efforts may be misinterpreted, and the objects maligned, and the actions of wise and good men misunderstood, even by those of whose integrity we have no reason to doubt. These things, however, so far from damping the zeal of its friends, only tended to excite it to greater ardor, until finally all objections and all these obstacles were silenced and overcome.

I have already alluded to the feebleness of its commencement. Notwithstanding its favorable reception generally, at its first anniversary, in 1820, the amount which had been received was only \$823 04; and the amount expended, \$85 76. The next year there were reported \$2,328 76; and expended, \$407 87. Indeed, it seemed to be more difficult to expend than to collect, though the collections were sufficiently small. So difficult was it to diffuse the missionary spirit among preachers and people, that our bishops seemed afraid to select and appoint missionaries, and to draw on the treasury, lest they should trespass upon the funds of the church. So that from the time of its organization to the year 1832, a balance in the treasury was reported each year, though the greatest amount for any one year was but \$14,176 11. From that time, however, (which was the year the Liberia Mission commenced,) it has gradually increased in its resources; enlarged the boundaries of its operations, by taking in new fields of missionary labors, until, in 1839, its available funds amounted to \$135,521 94, and in 1840 there were expended \$146,498 58; which, I believe, are the largest sums raised and expended in any one year.

It is not practicable, in this short Address, to enter into a minute detail of all the missionary stations, both domestic and foreign—among the aborigines of our forests—the slaves of the South and South-west—in Africa and in South America—as well as in the Oregon Territory; nor have I the means, at present, of ascertaining the exact number of souls which have been brought into the fold of Christ by this instrumentality; but I think I can speak within the limits of truth when I say that more than sixty thousand souls have been brought to the knowledge of the truth by the labors of our missionaries. Indeed, several Annual Conferences have been brought into existence, in the new countries in the western States, on territories which were first occupied by the missionaries of this society; and in one of the oldest towns in Massachusetts, namely, in Worcester, we had no society until 1834, when it was entered by the Rev. George Pickering, under the auspices of this society; and such were the blessed effects of his labors, that it has since been the seat of the New England Conference, and numbers now two hundred and ninety members; and I perceive from the Minutes, that the New England Conference is to be held in the same town the present year.

Such, indeed, have been the blessed effects of the efforts of this society in spreading the gospel of the Son of God, and I think I may say in truth, without intending to disparage in the least degree others of a similar character, that it has exceeded all other missionary societies, whether in Europe or America, in proportion to the time it has existed, in bringing sinners from darkness to light, and from the power of Satan to God.

Having thus given this brief outline of the origin, labors, and success of this society, permit me to make a few remarks, on the advantages of the present age for spreading the gospel of Jesus Christ among the nations of the earth, by means of missionary labors. I presume to say that there never has been a time so favorable for evangelizing the world as the present. Though wickedness is prevalent, and idolatry spreads its gloomy wing over a great portion of the earth, yet God has so chained Satan, and caused "the earth to help the woman," that nearly all external barriers to the entrance of the missionary are removed out of the way; violent opposition has well nigh ceased, and those persecutions with which Christianity has been assailed in former days are no longer suffered. Look at any former period of the world, and see if you can behold any age in its history when circumstances so favorable for the spread of evangelical truth ever existed. In respect to the antediluvian world, its wickedness had become so great, that in less than one thousand seven hundred years after the creation, they were all, with the exception of eight persons, destroyed by a flood. Look at Abraham, to whom the true God made himself known, and his descendants, the people of Israel: how few feared God, and wrought righteousness! And even after their settlement in the land of Canaan, the erection of their temple, and the establishment of their worship; though God had made himself known to them by the most stupendous miracles, by prophets and priests; yet how few of them either feared God or gave glory to his name! How often did they relapse into idolatry, and disgrace themselves by the most obscene wickedness, while all the surrounding nations were wholly given to idolatry! Look at the state of the world when our Lord came. I need not dwell upon this period, as its wickedness in general is known and read of all men. And though the gospel, after his resurrection, took a very rapid and general spread; yet what opposition and persecution, even unto bonds and death, did his advocates endure! Look at the most favorable state of the Christian world before the dark ages commenced, even when Constantine the Great, the first Christian emperor, was elevated to the throne of the Caesars. This has been considered by some as the time when the New Jerusalem came down out of heaven to dwell among men; but I am rather of the opinion of Wesley, who

believed that it was the time when the smoke issued from the bottomless pit, and obscured the peculiar glories of the gospel, hiding the truth in a cloud of thick darkness. Look at the state of the world at the time of the Reformation. Though the great proportion of the European world was then nominally Christian, yet what opposition did Luther, Zuingli, Calvin, Cranmer, Knox, and their coadjutors, meet with from the enemies of God and man!

Let us come nearer home. View the state of the world at the time that Wesley arose. In regard to pure and undefiled religion, it was scarcely known, as may be demonstrated from the opposition with which he had to contend.

Now compare the present state with either of the before mentioned periods, or with any other which you may select from the page of history, and you will not ask, "What is the cause that the former days were better than these?" for these days are incomparably better, in every respect, for the political and civil freedom, for the means and capabilities of human happiness, for the acquisition of knowledge, for scientific and artistic improvement, and, above all, for the facilities of spreading the gospel of God our Savior—to which all the other means of improvement, by a wise use of these providential indications, may be made both subordinate and subservient.

Look for a moment at the present state of the world. Where is there a spot—except, indeed, where the Roman Church is predominant—where the feet of the Protestant missionary may not tread? Already the missionaries of the cross have gone to Africa, to the different countries of Asia, to the islands of the seas, to the aborigines of our own country—in all which places God has signally crowned their labors with success, in the awakening and conversion of souls; and the time is not far distant, I humbly trust, when a shout shall go up to God, "The Kingdoms of this world have become the Kingdoms of our Lord and of his Christ."

Among other favorable indications of the age, on which this is founded, one among the most encouraging is the revival of experimental and practical religion among all denominations of Protestants. Time was, and that not long since, when pure and undefiled religion—the having the love of God shed abroad in the heart, the witness and fruits of the Holy Spirit—were ridiculed, even from Protestant pulpits, as fanaticism, or the effects of a heated imagination. But now almost all orders of Christians are compelled to advocate these doctrines, whether they heartily believe and experience them or not, even to save their own reputation as Christian ministers. Such has been the force of truth upon the understandings and consciences of the people! This has led to a union of effort among the several evangelical denominations, to speed on the car of the gospel of the Son of God. And when they shall all rise up in the strength of the Lord, harness themselves for the work, and unitedly enter the field of evangelical labor in the name of the Lord of hosts, the enemy will quail before them, and sinners shall be converted by thousands; the Jews shall be restored, and the fulness of the Gentiles brought in; and "the people shall shout unto God, with a voice of triumph," crying, "Hallelujah! the Lord God Omnipotent reigneth."

May this society so conduct itself, so manage its affairs, be so thoroughly imbued with the missionary spirit be so actuated by love and union, and go forward with that spirit of perseverance and energy, that it may have its full share in the glory of "conquering the world to our God and his Christ."

SUPPORTING THE GOSPEL.

A THANKSGIVING SERMON, BY REV. J. EATON.

I. Cor. ix. 14. Even so hath the Lord ordained that they who preach the gospel, should live of the gospel.

I. The gospel is God's plan of saving sinners; it differs from all other plans, in many particulars; it is all of the free, unmerited grace of God, by which we are saved. "God so loved the world, that he gave his Son, that whosoever believeth on him should not perish but have everlasting life. By grace are ye saved through faith; that not of yourselves, it is the gift of God." God gives his Son, his Son redeems, buys back lost man, gives him grace to repent, believe and obey the gospel. Men may use or abuse this grace as they will. God holds them accountable for it. If they improve this grace with all the privileges of the gospel, salvation full and final will be theirs, if not they will be lost for this reason, because they would not be saved.

II. The gospel is the greatest blessing on earth; we are indebted to it for civil, social, scientific, moral and Christian privileges and life; to it we are indebted for the supporting influences that bear us up in affliction's darkest hour; to it we are indebted for the hopes of immortality and eternal life. It seems to me that the gospel is worth more to us, than all the world beside. Ought we not then to support it, and that freely and fully?

III. So the Lord hath ordained; but how? No definite plan of support is affixed to the gospel, though there was to the law, "one talent," &c. It is left for us to fix upon the plan of support. Among us Methodists it is by voluntary contribution or offerings, or otherwise. This is generally done through the stewards. This is all right, as it should be, but can we not assist them in their arduous duty; can we not make both the stewards and the minister's hearts glad by doing what too often is left for the steward to do? After all, he will have enough to do to obtain support for the preacher. Let me here suggest a few things which many, if not all who hear the gospel, can do. As God blesses you, as he has this, and every year, with a thousand blessings, remember you are indebted to the gospel for them all; had there been no gospel, you would have been miserable, here and hereafter; remember too, with gratitude of heart, God's goodness in his providence and his grace, to you; consider how you can best return him thanks, by giving him your heart; next by supporting that gospel which brings these blessings to you, and of the "good things" of this life, minister to the wants of your preacher. When you throw out your grain, or shell out your corn, then measure him up a portion from the head of the heap. When you kill your beef, pork, poultry, &c., remember your preacher, carry or send him as soon as possible, one of the best pieces, or the fattest fowl or goose. It will make him twice glad to see first the thing, and then see that it is the best. Don't give way to your covetous feelings and send him the poorest. Your minister likes good things, as well as you. Do the like with all your substance. When the steward comes round, have your subscription or what you ought to give ready, don't tell him as thousands do, that you are sorry you have not something for him, thus keeping him running till he is discouraged and out of patience. When the contribution day comes, prepare for it.

When the box is presented, put in liberally, remember God loves a cheerful, liberal giver. When you collect your wood for winter or even summer, select a good load and good wood for your minister. When you receive your wages which you have earned, lay aside a portion of it for the use of the preacher and hand it to him the first opportunity. A word to the ladies. You my dear friends, have it in your power to do much for the comfort and convenience of your preacher, and thank God, your praise is not only in all the churches, but throughout the whole world spoken of from the days of Christ and his apostles, until now, you, I say, can do much for the support of the gospel, in a thousand ways. Your hands can minister to the wants of your teacher in many ways. Those who are married and are stewards of the house, can furnish many comforts to those who minister to you. The unmarried ladies have almost as good an opportunity to do them good, so that they can do more than married ones. Let all enter heartily into this good work, and the complaints of ministers will be few or needless.

IV. Observe the text, should "live." Thousands of narrow-souled, covetous-minded people, think if the preacher has anything to eat, drink or wear, if he has some place to stay, or a stove almost without wood, it is quite sufficient, that the preacher must be kept poor, to make him humble; he must be content with what he has more or less. All that many people have to give is "the Lord bless you brother, I wish I had something to give you." It would take as many such people to support a minister, as it would to encircle the globe, or to climb up to the moon, upon each others' shoulders.

For the Herald and Journal.

JUSTIFICATION BY FAITH.

To Rev. A. Kent—Dear Bro.:—I have read your article in the Herald, and am constrained to address you on the subject, not for argument, but for truth's sake. I think we can agree that justification is by faith, that faith does not save us instrumentally or efficiently, that it is not an agent but a condition, and that it is the only condition on the part of man of justification. It will follow, as salvation was made for all men, the condition or which it is suspended, must be of the utmost plainness. The Esquimaux and Hottentots must so far understand when he is required to believe in order to be saved, as to know what is required. Now, if it required a philosophic mind to understand faith like Wesley, Watson, &c., it would not be suited to the above. The difficulty of explaining, frequently, is, there is nothing plainer to explain by, and often when the text is plain, the comment is obscure. When faith is loaded with explanations, it is like fog sitting upon a mountain—the subject itself is clear as the noon-day sun. Faith being the condition of justification, it follows that when we have the faith we shall have the salvation, and though not identical they are inseparable. As I have neither Wesley nor Watson, I accept what you write as yours, or adopted. You define "faith as a sure trust and confidence, that Christ died for my sins, that he loved me and gave himself for me." Many believe this without a doubt, and are not saved, therefore it is not the faith.

You explain again, faith is a sure trust and confidence that God hath and will forgive my sins. Many backsliders believe that God hath pardoned them. That God will pardon the sins that I shall hereafter commit, is no part of faith.

How we obtain faith you say, is "plain."—"It is the gift of God. But God does not give it to half-awakened souls; but to such as despair of mercy in any other way and plead for mercy through Jesus, the sinner's only hope." But the sinner does not half, or wholly awaken himself. The Lord awakens him, and because he is awakened and desponds, and pleads, he gives him faith, and for the reason that he has the faith he gives him the salvation. This, to my mind, takes away the conditionality of the faith.

But as faith is the thing desirable in this pleading, why not ask for it? Why plead for one thing to obtain another? Again, to plead for mercy without faith, would be to ask amiss and receive nothing. If this was the only way to obtain faith, would not the Bible give us some plain direction or instance in point?

I defer observations on a few points, till my next. Also, on a glorious work of God in New London and vicinity, in 1824, of which you bring not a very good report. As I was present previous to your visit, at the time, and with you all the Conference year, I owe it to truth to be heard on that subject.

In the meantime, if any are not clear in relation to faith, let them read St. Paul's directions to the jailor, and what the Scriptures say generally on the subject. And if they wish for further illustration, let them read the lives of Carver, Bramwell, and Benjamin Abbott.

Yours affectionately,

J. W. CASE.

For the Herald and Journal.

"HOW CAN YOU TELL WHAT DUTY IS?"

The above question was asked long since, by a professed Christian, in the hearing of the writer, in reference to personal duty in a public prayer meeting. This question, and the corresponding remark of another, that, "I don't know what duty is," evinces to my mind a lack of spiritual and common sense discernment. There may be cases in which it may be difficult to decide what some duties are, not those, however, which occur in prayer meeting, but then they will be rare—few and far between. God tells us in his Holy Word to acknowledge him in all our ways, and he has promised if we do so, that he will direct our paths. See Prov. 3: 6. Again, "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1: 5. Other references to the same effect might be given, but these suffice.

I believe, generally speaking, there is not so much ignorance of what is duty, as there is of unwillingness to discharge that duty. "No man can serve two masters," and yet how many professors of religion make daily effort to do so, to serve God, themselves, and Satan, alternately. When such ones feel like engaging in religious duties they will, and when they do not feel like doing so they will neglect them. This is the fruitful source of much of their spiritual darkness and ignorance. But let a man pledge himself to God and to duty, without regard to feeling, and he will not, cannot walk in darkness, but shall have the light of life—there will be no occasion of stumbling in him, his steps being ordered and himself upheld by the Lord.

In regard to the question at the head of this article, I believe every one is called of God to labor in some way in every prayer meeting he may attend; it may be openly and it may not, but it should always be in heart, in prayer, in

faith. Each person should know for himself or herself, what is duty. God has given his "Spirit" to every man to profit withal," while he "worketh all in all" for the creature's good and his own glory.

Every Christian should "try the spirit" which are moving upon his heart, and yield to that and that alone which harmonizes the most closely with the teachings of God's word, his Providence, and his own best judgment, never permitting his feelings to have any control; and in addition to this, he should offer the prayer of faith for Divine guidance. Whatever any one may be led to do under such a combination of light as here mentioned, I believe will be for the glory of God and the best good of souls.

B. S.

March 20th, 1848.

For the Herald and Journal.

THE PROPERTY QUESTION.

"Therefore all things whatsoever ye would that men should do to you, do ye even so unto them, for this is the law and the prophets."

I propose to settle with the South, in relation to the property of the Book Concern, upon the principles of our Lord Jesus Christ, as laid down in the text at the head of this article. In view of what the M. E. Church, South, has done to build up the Book Concern, and the action of the last General Conference, in their separation, whether that action was right or wrong, who can say the South has no claim, in moral justice, for any part of the Church Property. Let us say to the M. E. Church, South, as there is an obstruction in the restrictive rules, to the dividing the Church Property, please present your claims upon the Church Property, founded upon moral justice, and then if the General Conference will say that that claim is righteous, the General Conference can order our agents to settle the bill. And I believe we shall stand better before the Christian world, and better in the day of judgment.

A MEMBER OF THE PROV. CONF.

* Doctor Capers presented a bill against the Book Concern, at the last General Conference, sum two hundred dollars, founded upon moral justice. The General Conference ordered the agents to pay it.

BLINDNESS—IMPORTANT VIEWS.

Blindness, or a strong constitutional tendency to it, is often hereditary.

Men violate the natural laws; they "go out of the way" of nature. Nature would bring them that, she sends outward ailments as signs of inward infirmities; this not being enough, she says, I will visit these infirmities upon your children to the third and fourth generation; if ye will not mind for your own sakes, ye shall for theirs.

I believe that a general knowledge of the existence of this stern and inexorable law will do more to diminish the number of infirmities with which the human race is afflicted than anything else can do, and I shall therefore dwell still longer upon it in reference to the blind.

The experience of many years, an acquaintance with several hundreds of blind persons, and much personal inquiry, have convinced me, that when children are born blind, or when they become blind early in life, in consequence of diseases which do not usually destroy the sight, the predisposing cause can be traced to the progenitors in almost all cases. Moreover, I believe that, where the predisposing cause cannot be so traced, it is only in consequence of our ignorance, and not because there are exceptions to the rule.

When the parents or relatives of blind children are questioned in a way that seems to imply the suspicion of the existence of some hereditary cause of the infirmity, they at first deny the possibility of such cause, and often repel the supposition indignantly, as something derogatory to the honor of the family. They usually do this, also, in all honesty and sincerity; for they are not aware of the number and extent of the causes.

A single case, which occurred recently—one out of a hundred similar ones—may illustrate my meaning. I was questioning a man as to the causes of the blindness of his son, about which he was not only in ignorance, but much worse in error; for he half believed that his wife having seen the eyes of a cat glittering in the dark had something to do with it. As for any hereditary cause, he never dreamed of it; and yet this man himself was exceedingly purlind; he could not see a thing without poking his nose into it; and always went about with his eyes half shut, and winking and blinking when the daylight was strong. I found, upon inquiry, that his *own sister* was as purlind as himself, and could never bear the strong light of day without half closing her eyes; and, moreover, that his father and mother were of feeble temperament, and full cousins.

The hereditary tendency to disease among the progeny of persons related by blood, or of scrofulous or intemperate persons, or of persons whose physical condition is vitiated in various ways, is not seen at once, and may be entirely overlooked, for various reasons. In the first place, there may be only a strong tendency or predisposition to some infirmity, as blindness, deafness, insanity, &c., which is not developed until some immediate exciting cause. Thus, I have known persons of a particular family become blind of one eye in consequence of a slight blow from a chip; then, after some years, become blind of the other from a trifling injury with a finger; or from other causes, so slight as to be borne with impunity by ordinary persons.

Now, if some members of such a family should, by great regularity of life, or by rare good fortune, escape all accidents or exciting causes which would bring on disease, they would probably never suspect the existence of their danger. Or if they were fearful of the tendency, and by great caution escaped the danger, it would be exceedingly difficult to prove the existence of any hereditary taint.

It is common to say of certain families, of which, perhaps, only one person was quite mad, that "there is something odd about all the members of it." Now, if we could see the manifestations of tendencies to a morbid condition of the body, as we see the tendencies to insanity in strange actions of men, we should discover them where none are supposed to exist.

In the second place, diseased tendencies in parents, whether derived from their ancestors, or planted in their constitutions by intemperance or abuse, do not always manifest themselves by the reappearance of the same infirmity or disease in the offspring. Scrofula for instance, will reappear in a thousand forms; it may be blindness, it may be deafness, it may be white swelling, it may be something else. I have known cases where it was impossible to find any instances of blindness occurring in a family previous to the

one under examination, and, yet, upon further inquiry, learned that there had been cases of insanity and *mutism* among the immediate relatives. I am forced to conclude, in such cases, that there is some peculiarity in the physical organization of one of the parents or progenitors, which entails upon the offspring strong morbid tendencies.

But laying aside such cases, there are many where the hereditary tendencies to blindness are so manifest in parties who marry, that the probabilities of the offspring being blind are fearfully great. There are cases in which the parents are the authors of their children's blindness, as much as though they gouged their eyes out after they were born. They may sin in ignorance, but God will not remit the penalty of the sin because another had been committed in the neglect of mental culture.

A clear understanding of this law of the transmission of diseased tendencies, both of body and mind, will do much towards banishing disease and suffering from among the children of men.

It will be seen that the wit of man cannot devise a way of escape from the penalty of a violated law of nature; that not a single debase, not a single excess, not a single abuse of any animal propensity, ever was or ever can be committed without more or less evil consequences; that sins of this kind are not and cannot be forgiven. There may be those who will harden their hearts and stiffen their necks, and be willing to bide the consequences to themselves for the sake of the sensual pleasures. But there will appear in the far off and shadowy future the beseeching forms of little children—some halt, or lame, or blind or deformed, or decrepit—crying, in speechless accents, "Forbear, for our sakes; for the arrows that turn aside from you are rankling in our flesh;" others, having the seeds of direful passions—envy, hatred, malice, uncleanness—say sadly, "O, bridle your passions, or they will tear us asunder like wild horses!" Then it shall be seen, that, if the fathers will eat sour grapes, the children's teeth shall be set on edge; that many a mother is responsible for the pride, the vanity, the lust of her daughter; that many a father is as guilty of the death of his son upon the gallows as though he twisted the rope about his neck with his own hands.

Then many a woman will rouse herself to the stern duty of observance of every law of health, of abstinence from all luxury and all slothfulness, for the sake of those dear ones that may be born to her; and many a man will abandon sensual indulgences which he would have clung to through life but for fear of cursing his future offspring with hellish passions.

Then will some soar to such an exalted pitch of virtue, as to forego their dearest hopes, and resolutely keep aloof from any relations of life that might cause them to hand down bodily or mental infirmities upon the innocent ones of the coming generations.

Then will light be thrown upon the "laws of the pestilence that walketh in darkness" from generation to generation, and the wisdom and goodness of God be made manifest even in them.

Then many a case of blindness or deafness, or infirmity, instead of being looked upon as a mysterious dispensation of Providence, will be seen to be only the penalty of a violated law which was enacted in kindness and love.

Then the love of God to men will be manifested even in afflictions, and his praise will be perfected out of disease and suffering, as well as out of health and enjoyment.

Then it will be seen, that, if this world is a vale of tears, if it is full of deformity, and suffering, and sickness, and crime, it is man and not God that maketh it so.—Dr. Howe.

SAVED BY A TRACT.

The Rev. Basil Wood, once related in a sermon, that a person belonging to his congregation, who had for sometime been confined by sickness, derived great benefit from reading a certain tract. While thus confined, he was visited by an acquaintance who appeared to be laboring under great depression of spirits. His sick friend, observing his dejected frame of mind, pointed to the tract lying on the table, and requested him to sit down and read it to him. He assented, and had not proceeded far in his task before his whole attention became absorbed in the contents of the tract. As he read on, his heart became more and more affected, till at length, being unable to control his feelings, he burst into tears, and pulling a weapon of destruction from his pocket, threw it upon the floor, exclaiming, "There, with that weapon I was just going to take away my own life, but thought I would first look in to see you once more before I committed the horrid deed. What I have now been reading has saved me."

CONNECTICUT IN THE OLDEN TIME.

J. L. Read, a few days since, received an old book from Boston; in turning over the leaves of which, he found within them, probably placed there as a mark, a scrap of an old Connecticut newspaper, dating as far back as the year 1772—New London. Among other items on the scrap is this:

"TO BE SOLD,
A likely, healthy female Negro Child, about two years old. Enquire of the Printer."

How times change! The descendants of that printer may now be Garrisonian abolitionists, who make it a matter of conscience to labor for the dissolution of the Union, to separate them from the horrid man-stealers of the South. Our inference is, that as less than a hundred years has produced a great change in Connecticut, it may do the same in Virginia, and even in South Carolina. Wait and see.—Pitts. Ch. Adv.

THEMES FOR THE PULPIT.

In the department of Christian morality, I think many of those who are distinguished as evangelical preachers, greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance (in any of its branches), the improvement of time—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the *casuistry* found in many of the old divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines; and would have been eminently useful; and it is very necessary, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect (very general, I believe) that many religious kind of people have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson that in former years, he had often insisted on subjects of this order.—Foster.

